

Sirohian Ink – How Psychoanalysis was A Short Discussion on People's Lives and how Sirohi is cured

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In fact I met Sirohi, it was not the Mariano he meant in images, but that was our point, names, images, appearances all of that can be mistaken, we said that initially. We meant that makes it about that mis-diagnosis called psychoanalysis – it is its point, that we are busy elaborating the same point, that it can change, it can be different, and it can be great and better.

The process of a partying reduction then is the process also of a fact – how that is is this process I call in Spanish – fiestas which is a Hemingway work on Fiesta the Sun also Rises – which means a number of alcoholics and lost generation of people who are busy socializing and

going to the hills and even going to bullfights which is distressing, and bad even when they are not together but know of each other in such fiestas.

The opposite is true of the case – not that fiesta is a novel on romance and happiness but that it is about a crisis in modern novels – the crisis of socializing, drinking and hanging out – it is about that process – the more one reads it like music the more it develops that the answer for the case is in fact – to just be free and live happily.

II. Milner

I then argue I am joking a lot, and joked with Sirohi recently on my pants and its sloppiness.

I argue life is worse again and fine again for Sirohi – but he is absolute. He is in fact absolute.

III. Sirohi – Interpreting the two above

Can I know that I am worse off, can I tell the future, can I be fine – when in fact cultural studies argues a lot of recent theory is joined to culture and reveals psychoanalysis in fact.

Take the theme of Zizek and his problem with ideology or postmodern permissive society – it means that it is in cultural studies a problem of ideological men and harassment of women that is the cause of our crisis – harassment then all through.

In Sirohi – it means reduction, in fact as a culture which is always resonating with dynamics – and this has to be psychoanalytic in cultural studies – we do not believe it but we have to believe it – it is a fact.